

VOL. 2.

JANUARY, 1847.

NO. 2.

THE
THEOLOGICAL MEDIUM,
A MONTHLY JOURNAL,

DEVOTED TO DOCTRINAL DISCUSSION, EXPERIMENTAL AND PRACTICAL RELIGION, EDUCATION, BENEVOLENT ENTERPRISE, AND CHURCH POLITY.

SEARCH THE SCRIPTURES. JOHN V. 39.
SPEAKING THE TRUTH IN LOVE. EPH. IV. 15.

REV. MILTON BIRD, EDITOR.

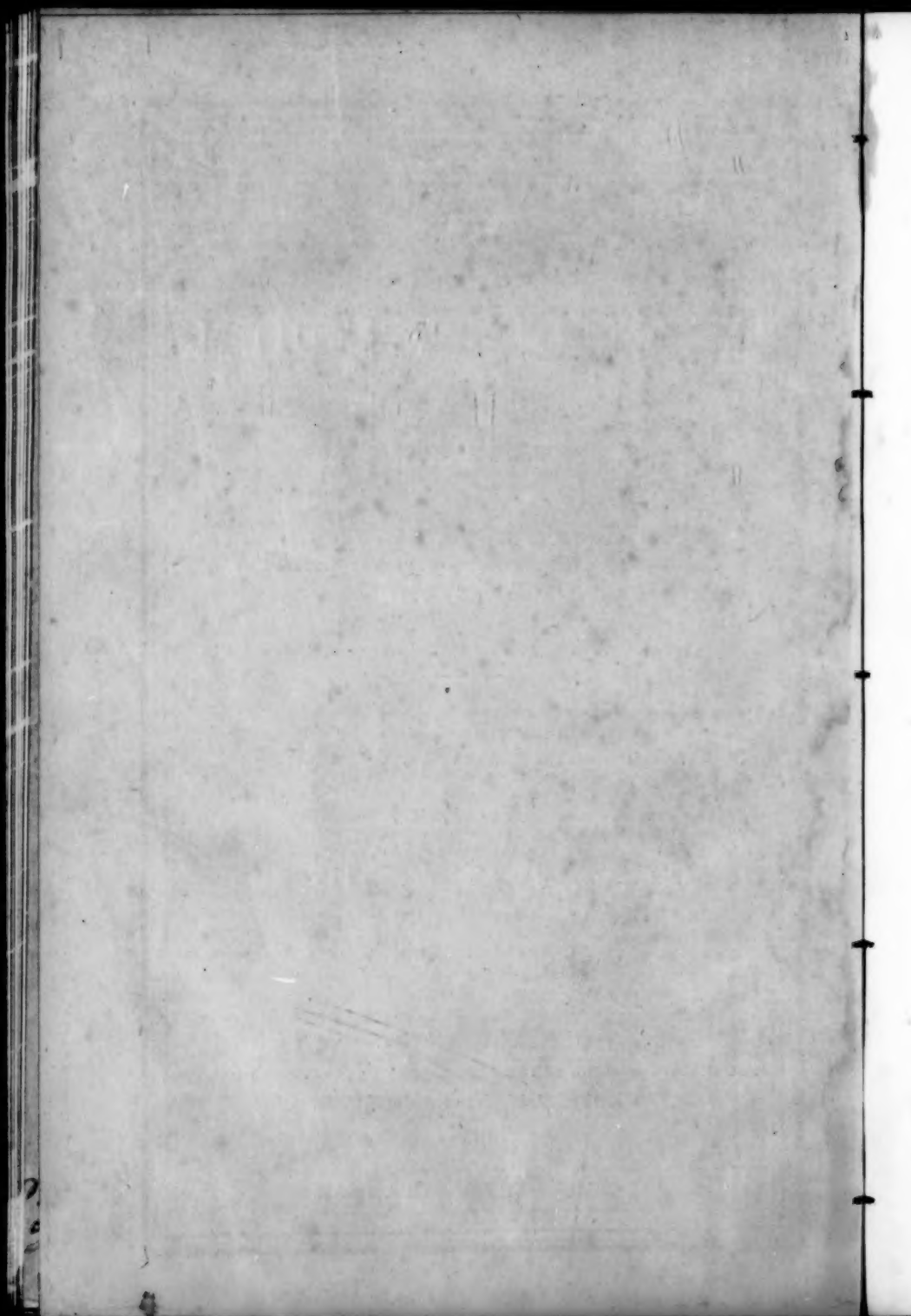
UNION-TOWN, PA.

PUBLISHED BY M. BIRD, AT THE CUMBERLAND PRESBYTERIAN OFFICE.

ROBERT W. JONES, PRINTER.

1846-7.

TERMS—ONE DOLLAR A YEAR.



THE
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DECEMBER, 1846.

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A SERMON

PREACHED TO THE PILOT KNOB CONGREGATION, ON THE DEATH OF REV.
WILLIAM HARRIS, BY REV. DAVID LOWRY.*

"And Joseph said unto his brethren, I die, and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac and to Jacob."—Gen. 50: 24.

The long and useful life of our venerable father Harris has closed on earth, and he has gone to reap his reward in heaven. While on his death bed, he requested that I should preach his funeral sermon. No text could be thought of, better adapted to the occasion, than the one just read in your hearing. In the discussion of it, my main object will be to point out, in a few particulars, the resemblance between Joseph and the venerable servant of God whose death we this day deplore.

1. *They were both good men.* With the history of Joseph you are all acquainted. The circumstances in which he was placed were often peculiarly trying; but, whether depressed as a Hebrew servant or exalted to the right hand of the throne of Egypt, he remained the humble and devoted servant of God. If persecuted, he was patient; when armed with power, and might have crushed his enemies, revenge found no place in his bosom. A character so near perfection is rarely to be found. In many persons we see much to admire and commend; still there is something to blame and regret—some faults of temper, of life, &c.

I would not bestow unmeasured praise on the deceased: he was a man, not an angel. Yet he was emphatically a *good man*—a christian in the fullest sense of the word. He feared God all the day long, and through all the days of the year. He was a christian in the week as well as on the Sabbath; in the world, as well as at the communion table; in the closet and family, as well as in the great congregation. I knew him well. He was the first to embrace me in his arms after I arose from my knees on that memorable night I professed religion.—To a sentence which fell from his lips on that occasion, I date my first impression to preach the gospel. With a full heart and streaming eyes, he exclaimed: "Oh that God may thrust you into his vineyard!"

*Delivered October 25th, 1845.

He presided in Presbytery when I became a candidate for the ministry, and his voice was heard in prayer on the day of my ordination. To his counsel and example I owe much. He is now beyond the influence of human praise or censure. I may, therefore, be allowed to say that, in all my acquaintance, I never knew a *better man*.

A religion that can make such men as Joseph and our departed father in Christ, must owe its origin to a better world than this. I know it is a standing objection to christianity among infidels that professors of religion are no better and often worse than other men. I shall not stop to inquire whether this alleged fact be true, or whether it is a wilful misrepresentation. The gospel frowns upon all sin, and inculcates and urges, by the most powerful motives, every virtue in its perfection. The tendency, too, of the doctrines of the Bible, as well as its precepts, is to make men *holy*. In view of this fact, I am forced to the conclusion that the objection in question is a mere quibble to *quiet conscience in the neglect of religion*.

2. *Like Joseph, the servant of God in memory of whom we are now assembled, was a great man.* I speak not of birth or of ancestry, nor do I care for either—the greatness to which I allude was independent of the blood or birth of Princes; it was based upon *intellectual and moral worth*. A little mind never could have acted as Joseph did towards his brethren. When he saw them humbled before him, he melted into tears—not only became reconciled, but took pains to reconcile them to themselves—to heal the wounds that guilt had made in their consciences.

Father Harris was never placed in Joseph's circumstances, yet he often had occasion to exhibit, in his intercourse with the world, that christian magnanimity which consists in rendering good for evil. In the best sense of the term, he is a *great man who denies himself* to serve his fellow-men. You need not be told that the deceased did this.

His literary attainments were not of the highest order; yet they were respectable, and acquired amid difficulties which but few have had fortitude to encounter. His biblical knowledge was rarely surpassed.—It may be emphatically said, he was "*mighty in the scriptures*." The Bible lay daily upon his stand—was the first book read in the morning and the last at night. His conversational powers were above ordinary, and interviews with him at the fireside were regarded, by his friends, as rich intellectual feasts.

3. *The deceased, like Joseph, "lived not to himself," but endeavored to make the world better and happier than when he found it.* Nature teaches this duty. Every flower that hangs in the garden or opens in the field sweetens the air for man to breathe, and unfolds its beauties to point him to the hand that made him. The rivulet that bursts from the mountain's top hastens to the valley to unite with other rills to form the river to drive the mill for man. The star that gilds the heavens sends down its light upon the ship's path and enables the helmsman to guide her across the mighty deep. The Bible adds the authority of revelation to the voice of nature on this subject. "That they do

good, that they be rich in good works, ready to distribute, willing to communicate," is the language of scripture, and God has determined that no man shall be either happy or respected who disregards this law.

The public services of Joseph, and the blessings which descended to after ages through his instrumentality, are matters of history with which every Bible reader is acquainted. To him, more than to any other *man*, is the church of God indebted for her preservation through a long and dark period of the world.

The sphere of usefulness in which father Harris labored for upwards of forty years was the work of the ministry. The efforts of but few preachers, in the church to which he belonged, have been attended with equal success. He commenced with extraordinary zeal, and so continued through the whole course of his useful life. Some men set out well in the ministry, and labor, apparently, with much zeal for a time, but relax and become cold. The church marks it with regret, and they themselves occasionally mourn over their declension; but the grace and power of earlier efforts never return. The deceased escaped this evil, and continued the zeal of his first love in the pulpit till dismissed from the walls of Zion. *He loved to preach.*

The world has no arithmetic to calculate the value and influence of such a man, since its honors are reserved for men of another description. Our cities are named after the warrior and statesman, and bonfires celebrate their deeds; while the humble and devoted minister of the gospel is overlooked and sometimes treated with contempt. "His record, however, is on high," and he has a goodly record below. The churches planted by his toil and watered by his care will long preserve his memory, and society will feel the benefit of his labor ages after he shall cease to move and speak on earth. He cultivates the moral nature of man—the heart—which controls and directs both his intellectual and physical powers. Truth is the instrument employed, which acts gently and secretly upon its objects, unseen and unknown to the world, till realized in its practical results upon society. *These* may be appreciated and admired, yet their connection with a christian ministry is rarely thought of. The progress of science, education, improved systems of human government, &c., are supposed to be the same. The truth that these are mere second causes, and traceable to the influence of the pulpit, is overlooked. Most of our legislators and able politicians, as well as men of science, have sprung from religious families and were reared up under the preaching of the gospel; and all, or nearly all, of the great men of our nation were educated at schools or colleges indebted to ministerial effort for their existence and to the superintendence of preachers for their standing in the country.

Facts, in abundance, might be adduced to prove the position thus taken relative to the value of a christian ministry. There is now a Judge, in the Supreme Court of one of our States, who acknowledged his indebtedness for much of his celebrity to an uncle who was a preacher of the gospel. About one hundred and thirty young men were educated by a plain pastor of the east, thirty of whom became

members of the learned professions. A late professor in one of our Universities, who has been famed throughout the land for his eloquence at the bar and on the floor of Congress, says he first learned to reason in listening to the discourses of a preacher of New England. Dr. Wood prepared one hundred young men for College, among whom were Ezekiel and Daniel Webster. Patrick Henry, of Virginia, was the first man that proposed to the Colonies hostile movements against Great Britain. He was also a member of the old Congress. Mr. Henry had previously passed eleven years under the ministry of the Rev'd Samuel Davis whose eloquence he admired and whose powerful discourses in the pulpit, it is said, stimulated him to the mighty efforts he made for the political welfare of his country. It is a well known fact, too, that appeals from the pulpit during the American revolution made men valiant for *truth and right*.

Common industry and business of your country derive life and vigor from the ministers of Christ. Whenever they are at work, you see the fruit of their labor on the farm and public road—in the police of the town—in the pavements of the streets and wharfs of the river. Let the doors of your meeting houses be unhinged, windows broken out, and pulpits deserted, and the price of every species of useful property will fall. Withhold your money from the building and support of churches, and you must give it to enlarge your penitentiaries, rear whipping posts, &c. You will soon learn, too, that it is *cheaper* to support virtue than vice.

Am I reminded of the noise, and nonsense, and quirk, and cant of the pulpit and of the *petty sectarian prejudices* of preachers? I admit all, and have lamented over it. But point me to a profession that has not been abused and perverted. The history of preaching, like all other history, is stained with folly and crime. The ministry is not what it ought to be, and might be;—still, it has no substitute. What but preaching overthrew ancient Rome, and broke the chains of modern Rome, and added the islands of the sea to Christendom? Parental instruction, sabbath schools and religious books have done wonders. But, through whose instrumentality were the parents converted—by whom were the books written and sabbath schools organized? **ALL** are indebted to the christian ministry.

Did time permit, I might here dwell upon the literary qualifications of the ministry. I need barely remark, that intellectual attainments *in the pulpit* should ever correspond with the talents and taste *around the pulpit*. The ministry should keep pace with the march of intellect and progress of knowledge. The pulpit ought not to be in the rear of the schools, nor its preachers behind our schoolmasters.

4. The feelings to which our venerable father gave utterance on his dying bed, in relation to the future success of the church for whose benefit he had so long labored, were similar to those expressed by Joseph, in his last moments, for the prosperity of Israel: "I die, but God shall visit you," &c.

Perhaps no congregation lay nearer his heart than this. Here he

has preached for more than two score years. Some of you have friends in heaven converted through his instrumentality. He officiated at the sacred altar when many of you were consecrated to God in the ordinance of baptism. Here he has left the wife of his youth and many of his children, grand children and even great grand children. That God would visit you and prosper you, and bring you at last—not to the land of Canaan, but to heaven, the antitype of that promised country—was doubtless among the last prayers of your departed minister.

Suffer me now to call your attention to a few specific duties on your part, to be attended to in order to secure visits from God and permanent prosperity as a congregation.

First, and above all, see to it that your pulpit be regularly occupied by a faithful minister of the gospel. A famine of the word is the *worst of all famines*. May God save you from it! I have already spoken of the power of a christian ministry, and will only add, to it you owe your existence as a congregation, and, so far as instrumentality is concerned, your hopes of heaven. I repeat—and oh that I had language from the skies to express my feelings!—if you would prosper keep your pulpit well occupied; and be sure to sustain, by lives of practical godliness *out of the pulpit what your preacher says in it*.—Let him appeal to your lives for evidence of the power of the religion he urges upon the unconverted, and you have nothing to fear. But the importance of this subject requires me to be a little more specific.

If you would have God visit and prosper you, attend strictly to the religious education of the children of your congregation. Educated, they will be either for or against religion, and that at a very early period. If the church neglect them, the world will instruct them. I know the idea has obtained that it is best to let childhood pass without effort to cause truth to bear upon the mind, lest it should become prejudiced against religion: and the fact that we sometimes see incorrigible and hardened sinners spring from religious families is appealed to as proof of the above position. It is true, the human heart *may* set at defiance all restraint and all influence and *pervert and abuse* a religious education. But it is also true that, in every age of the church, a large majority of her members descended from pious families and were blessed with early pious instruction. Probably four-fifths of all who are now laboring most devotedly and successfully to promote the cause of Christ are men and women who were enlightened, if not converted, in sabbath schools. Show me the congregation whose children are ready, on Sabbath morning, to repair, at the sound of the bell, to church for religious instruction, and I will show you a people that God will visit and prosper. I know there are difficulties, in churches in the country, in keeping up sabbath schools, particularly in the winter; but they are not insuperable, and ought to be overcome.

Brethren, have you a sabbath school? Here God has blessed you with a comfortable church; there are members of the congregation that would make efficient teachers, and your children and rising youth should every Sabbath be under their instruction.

If you would prosper as a congregation, preserve peace among yourselves. A divided congregation never did or can prosper. An army is strong when united, but weak if divided. A house divided against itself cannot stand. "If ye bite and devour one another, take heed that ye be not devoured one of another."

Let each one be careful not to *give* and slow to *receive* offence.

In every congregation there is much diversity of character, temper, intellect, &c. The strong must bear with the infirmities of the weak, and those of high intellectual attainments condescend to instruct "babes in Christ."

If you would preserve peace, beware of gossips, whose lips and ears are ever open to tell or hear something new. Unfortunately, every congregation is infested, more or less, with such characters. They are called, by an old divine, "the devil's pack horses." Be careful of what you hear from, and say before, such persons.

Should offences come, the Bible is plain as to the steps to be taken to remove them, and when pursued by both parties in the spirit pointed out, never fail to restore peace. The contending parties would do well to read the following scripture previous to their interview: "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice, and be ye kind one to another, *tender hearted*, FORGIVING one another even as God, for Christ's sake, hath FORGIVEN YOU."—Eph. 4: 30. Think, too, of the long catalogue of your own crimes, that have been forgiven, and what it cost the Son of God to purchase your pardon. Listen, also, to the groans of the damned in hell, who have died unforgiven.

Brethren, your religion is a religion of peace—its author is the God of peace—your Saviour is the Prince of Peace—the fruit of the spirit is *peace*—you are commanded to "follow the things that make for peace," and if you preserve peace, "the GOD OF PEACE" has PROMISED TO BE WITH YOU.

If you would have God visit and give you outward prosperity, take part in the great missionary enterprise. The church was organised to diffuse the influence of the Cross of Christ, and in every age it has flourished or declined in proportion as it has fulfilled the design of its constitution. The religion of the Bible is essentially missionary in its character. Those who profess it are citizens of the world, and should adopt, as their motto, the noble sentiment of Terence, though in a nobler sense than his: "I am a man, and whatever concerns man interests me." There is but one field—the world. Hence, the islander of the distant sea comes in for a share of our prayers and labors.

As evidence that the church that *feels* most and *does* most for the *world's conversion* prospers most, I might appeal to facts. A century ago, the Moravians organised themselves into a missionary board and resolved to aim at the conversion of the world. They then numbered about six hundred members. Since that period, God has extended "peace to them like a river, and the glory of the Gentiles like a flowing stream."

The Church of England will tell you that she dates the great change

in the spirit of her members at the period when her labors began among the heathen.

In your own country, extraordinary revivals of religion commenced about the time that Mills, Hall and Richards spent the day in fasting and prayer, near Williams College, and consecrated themselves to the work of foreign missions. From that day to this, God has furnished two preachers at home for every *one* sent to the heathen.

I am aware that, in view of wants at home, many christians are timid about undertaking labors abroad, and excuse themselves by appealing to the fact that they have heathen in their own neighborhood. When Paul left his brethren in tears, they needed his services at home. The heathen of your vicinity are voluntary. There are millions who have never heard of Jesus. "How shall they hear without a preacher and how shall they preach except they be sent?"

Tell me not of pecuniary inability. Give half that you lose by endorsing for friends, by bad debts, and can *save* by economy without infringing on real comfort, and there will be no lack in the Lord's treasury. No one thinks of withdrawing from trade because of their losses, yet the failure of a few cents, given to benevolent objects, to produce the anticipated result, is deemed a sufficient reason for withholding further aid. God, at this moment, has a controversy with the church for her wrong application of wealth. The very elements are arrayed against her.

No, brethren, means for converting the world are not wanting.—Society abounds in resources for the universal amelioration of the human race, and I rejoice to know that a disposition to *GIVE* is increasing. What seems now to be wanting is, to reduce efforts to a uniform and consistent plan, so as to cause every benevolent impulse to bear on some specific purpose, and the whole guided by deliberate foresight and enlightened principle. A cup of water, held forth to a passing stranger, is an act of kindness; but to dig wells in the desert, which, when opened, will flow forever and quench the thirst of millions is what we want.

A heavy debt is due from this congregation to the heathen world.—Where God bestows much, he demands much in return. Your privileges have been great. For more than half a century, this vine has been diligently cultivated and carefully watered. Here, a McGee, a King, a Ewing, a Chapman, a Harris and others have labored and wept. You have seen the power of the gospel in many glorious revivals of religion, and witnessed it in the pious life and triumphant death of a godly father and mother. Has your fruit, brethren, been in proportion to your privileges?

I have, perhaps, extended my remarks on this part of my subject beyond proper limits. A conviction that the time has come when no branch of the church or congregation can prosper without taking part in the GREAT MISSIONARY ENTERPRISE, is my only apology.

A thousand obstacles and ten thousand discouragements may be expected in this *mighty work*. But, as in ancient Rome it was regarded as a mark of a good citizen never to despair of the fortunes of the Re-

public, so the good christian, whatever may be the aspect of the times in which he lives, with the prophecies of scripture in his hand, will never despair of the ultimate success of the church. In the moral, as well as in the natural world, the further our observations extend the more we shall perceive of order and benevolent design on the part of the Great Head of the church. *Brethren, will you, one and all, come up to his help?*

5. There is one more point of resemblance between Joseph and our beloved and venerable father Harris: *they both died*—died, too, full of years.

Joseph had lived to see his posterity of the fourth generation, by Ephraim, his younger son, and the third by Manassah, his first born. He saw Israel, too, greatly increased, and the promise of God respecting them rapidly tending to its accomplishment.

Father Harris raised seventeen children—had ninety-five grand children and fifteen great grand children. He lived, too, to see the church to which he belonged increase, from a Council, to sixty-five Presbyteries, twenty Synods and a General Assembly. But, "in a full age, like as a shock of corn cometh in his season," and after a life of great usefulness, he went down to his grave in peace, as did Joseph. There was nothing unusual in his last exercises of mind. He expressed unshaken confidence in the truth of the doctrine he had preached—conversed frequently and calmly on the subject of death, and exclaimed, shortly before he departed, "Thank God, I am not afraid to die!" Happy for you and I, my friends, if, when our last hour comes, we shall be able to express the same christian fortitude.

A few words in conclusion. First, to the irreligious part of this assembly: You have been often warned by your departed minister.—By turns, he has reasoned, persuaded, exhorted and entreated, setting before you all that could alarm and all that could allure. He desired your salvation more than riches, more than health, more than life. But his days of anxiety and prayers and tears are ended, and he has gone to render his account, and soon you will follow to render yours. After many years' labor, in which others have been brought to Christ, he has left you irreconciled to God. You honored his ministry but rejected his Master. Shall he, on the day of Judgment, be compelled to rise up as a witness against you? I entreat you not to meet him, on that day, in your present unconverted state.

I see several ministers of the gospel present, some of whom were, perhaps, converted through the instrumentality of father Harris. Dear brethren, let me urge you as his representatives, and in the name of your Divine Master, to "preach the word." Preach it in prosperity or adversity, in health or in sickness, in life or in death. Preserve among yourselves the spirit of union. Above all men, ministers of the gospel should love each other. There is, perhaps, nothing that the devil tries more to destroy than union among preachers. Thank God, that he has had but little success, as yet, in dividing the ministry of our church. True, there may have been a jar—earth is not heaven—yet brotherly love *does abound*. May it abound more and more!

O for more sympathy, tenderness, forbearance and golden words of kindness to prevail among you! May love become the atmosphere of the church and make it a great family circle! Then angels will come to breathe in it, and God will dwell in it, for "God is love."

A word to the children of the deceased. The guardian of your infancy, the conductor of your childhood and adviser of your riper years is gone. Your loss is great. The only reparation to be offered you at this trying hour is, the protection and guidance of your father's God. Serve him, as taught by the precepts and example of your venerable father, and you have nothing to fear. To the christian, every pain is but the means of pleasure—every trial but for the refinement of the soul—every suffering disciplinary, and every tear a seed of joy. The separation will be but momentary, and then your fellowship renewed with your departed father in heaven, where it will be improved and perfected forever.

To the bereaved companion of the deceased I would say a word of comfort. Your widowhood, in connection with your advanced period of life, renders you an object of peculiar interest. You have outlived, not only the husband of your youth, but all, or nearly all, of your early friends. So far as they are concerned, you are alone in the world. There are none to talk with you of the scenes of childhood and youth. A thousand times your heart has been wrung with sorrow, but never did you feel a pang like that occasioned by the death of your husband. But, there are sources of comfort, as well as pain, peculiar to the widow of a minister of the gospel. To be the companion of one who wore out life, not in amassing wealth, but in winning souls to Christ, has been your privilege. The 'record' of your husband 'is on high,' and the developements of the last day will place his service to the world, in point of honor and importance, far above the deeds of the wisest statesman. Christians, in this assembly, claim him as their spiritual father. Some have preceded him to glory—others are following after, and will soon add more gems to his crown. After lingering a few days about the pulpit in which he labored and the grave where he sleeps, you will be with him in heaven. There you shall see the wisdom of God in those events of life which once appeared so dark and drew so many tears from your eyes. May the God of Jacob be with you, and render the evening of life calm and cause your sun to set without a cloud. AMEN.

A BRIEF MEMOIR

OF THE LIFE AND CHARACTER OF THE LATE REV. WILLIAM HARRIS.

BY REV. DAVID LOWRY.

It is the duty of every age—especially of the church—to preserve and transmit to posterity a substantial record of its distinguished and useful men. Much valuable information is imparted in the sacred scriptures by *example*, and it is still a law of the Great Head of the church that virtuous character shall plead the cause of truth long after the tongue is palsied by death. Impressed with this belief, the writer has undertaken to furnish a short biographical sketch of the late Rev. William Harris. He regrets that, in the performance of this duty, he will be confined, almost entirely, to personal recollection, as but few papers or letters have been found to furnish materials for the work.

Respecting the childhood and youth of the deceased but little is known to the writer, except that he was religiously educated. His father was a veteran of the American revolution and a member of the Presbyterian church.

It is not known that the subject of this memoir disclosed any particular interest on the subject of religion till the commencement of the memorable revival of 1800. About this time, his convictions became deep and abiding. But he was much perplexed with the doctrine of predestination, as taught in the creed of the church in which he had been raised, and for a time feared he was numbered with the reprobates.

On his way to a camp-meeting, he stayed all night in Russellville, and while at secret prayer, to use his own language, "The Lord broke into his soul, and he saw a fullness in Christ for the whole world."—He immediately gave up his Calvinistic creed.

Soon after, he professed religion. He felt it to be his duty to preach the unsearchable riches of Christ to a perishing world, and his powerful exhortations and great usefulness at prayer meetings soon convinced his brethren that he was not mistaken.

During the existence of the council, and prior to the constitution of the first Presbytery of the Cumberland Presbyterian Church, he labored, with much success, as an exhorter, while some of his more timid brethren declined holding meetings. In his own neighborhood, so powerful was the work of God through his instrumentality, that meetings would sometimes continue all night. On one occasion, his surviving widow states that, about daylight in the morning, he came home for some refreshments, and then returned and continued the meeting all day. About this time his mind became unusually engaged for his own children. While wrestling with God in their behalf, he obtained an evidence that they should all be saved. On the day of his death, it was his privilege to see all that were alive members of the church. Those that were dead left the world in prospect of heaven.

He was licensed to preach in 1811, and ordained the year following. His trial sermon, before Presbytery, is said to have produced a powerful effect;—even the members (among whom was the late Finis Ewing,) forgot to criticise the discourse of the candidate and united in shouting forth the praises of God.

Though possessed of intellectual powers naturally strong, when the deceased became a candidate for the ministry his education was limited, and, being poor and in charge of a large family, it was impossible to command those facilities for mental improvement which he ardently desired. In efforts to cultivate his mind, however, he furnished an example worthy of imitation by candidates for the ministry, and gave ample proof of the power of perseverance to overcome obstacles.—When at work on his farm, he carried his book in his pocket and employed moments of respite from labor in study. Frequently, after a hard day's work, he would ride several miles to recite to a gentleman of his neighborhood. His proficiency and success in mental improvement may be inferred from the fact that, after entering the ministry, he was frequently asked, by literary gentlemen, at what College he obtained his education?

The industry of our venerable father in preparing for the station to which he aspired, was fully equalled by his incessant labors after entering upon its duties. He allowed no weather, however inclement, to prevent him from attending his appointments to preach. When his friends remonstrated against what they regarded as imprudence, in exposing his health, his usual reply was, "I have nothing to do with the weather." In the whole course of his ministerial career, his Presbyterial book shows no mark of his absence. He has been heard to say that he was often sick *before* and *after* Presbytery, but never during the session. With all the infirmities of age and incipient stage of his last illness, he attended the Presbytery preceding his death, but was unable to remain till the close of the session.

Nearly one-fourth of every year of his life, from the commencement of his ministry, was literally spent encamped in the woods, at camp-meetings. The writer has heard him avow it as his belief, from the pulpit, that a camp-meeting "was the best place this side heaven."—It was not unusual for him to preach once or twice going to and coming from those meetings.

His favorite topics, in the pulpit, were, the fall of man, atonement of Christ, and experimental and practical religion. He never attempted those nice and intricate distinctions in theology which, like the lines of the spider's web, are invisible to all eyes except the speaker's, and, if seen by others, would still be like the lines of the spider's web, of no possible use to man. His sermons, being filled with rich thought, striking illustrations and solemn appeals, rarely failed to interest and affect the audience. His talent for argument, both in and out of the pulpit, was above ordinary, and the quickness of his mind to apprehend and present truth gave him a peculiar advantage in controversy. The following may serve as a specimen of his manner. He was discussing, in a friendly conversation with a clergyman of another

er church, the condition of infants: "We believe," said his opponent, "that infants *come into* the world *justified*." "We believe," replied father Harris, "that they *go out of* the world *justified*." There the contest ended, for, as both believed that infants dying in infancy are saved, there was nothing worth contending about.

Our departed father considered it an important part of ministerial duty to visit the sick, and was ever diligent in the discharge of this duty.

The following is an extract of a letter to the Rev. Finis Ewing, in 1816 in reference to one of his visits to the sick, and it is deemed worthy of a place in this memoir.

"I received a request, on Tuesday last, to visit an old lady at the point of death. She wished me to preach and administer the sacrament in the room where she lay. On my arrival, I found her very low and under the operation of medicine. But she still urged me to preach and administer the supper to herself and as many of her friends as were present who loved the Lord Jesus. My text was, 'The time of my departure is at hand,' &c. Her physician would not permit any, except a few friends, to remain in the room during the sermon. The congregation were seated in the yard, and I stood in the door. The Lord helped and the people felt. Just as I was about to administer the sacrament, the Doctor and people were forced into the house by a heavy shower of rain. During the celebration of the ordinance, God poured out his spirit, and the Doctor and many of the irreligious wept much. Two of the old lady's sons were powerfully convicted. The communicants were five daughters of the afflicted mother, one daughter-in-law, two sons-in-law and two grand daughters, and all appeared to feel the power of the upper world. The poor old lady's faith became strong, through which she had a most charming view of her heavenly inheritance, and in that situation I left her."

In revivals of religion, Father Harris followed no particular system of measures, but was governed by circumstances—not clinging to any measure because it was old, nor rejecting it because it was new. His views as to the degree of excitement, &c., that should be tolerated in revivals of religion, may be inferred from the following anecdote.—A brother clergyman, of another denomination, attended a camp-meeting with him. God poured out his spirit on the occasion, and many sinners were converted. But there was a little too much noise to meet the views of the brother alluded to. He observed to the deceased that he "loved to see a work without tumult." In a laconic manner, peculiar to himself, the other replied, "I love to see a work, tumult or no tumult."

Our departed brother was present at the organization of the Green River Bible Society, on the 6th of December, 1817, and was elected President. From his indefatigable efforts the Society derived much aid.

He was also among the first to engage in the distribution of tracts in the west.

Here is an extract of a letter to him, from father Ewing, on the subject:

"Br. Barnett and myself have just been reading some of your Tracts, and determined to form a society in our own neighborhood. We must encourage the work, as well as enjoy the pleasure of reading and giving away a number of those precious little messengers. Please bring to Presbytery ten dollars' worth of Tracts, and you shall have the cash in hand. We want the Tracts, and we want to increase your funds."

The following was addressed by Mr. Harris, under date of April 22, 1818, to the Pilot Knob Tract Society, apologizing for his absence at the annual meeting:

"DEAR BRETHREN: It is with much regret that I inform you it will be out of my power to attend the annual meeting of your Society. I hope the God of all grace will be present and assist in the choice of Managers for the ensuing year."

At the close of the last war, the wide prairies and deep forests of the west were thrown open to the settlement of our people, and the spirit of enterprise soon induced thousands to seek homes far remote from a living ministry. Here and there, in the newly formed settlements, an individual christian was to be found, single and lonely. No pious friend near to interchange sweet counsel, nor pious pastor to impart the bread and water of life. Here, too, was found the christian mother, but lately removed from the full light of the gospel into the darkness of the border settlements. Her husband and sons, released from christian restraints, fast ripening for ruin. The sabbath dawned, but without its wonted joys. No temple, no messenger of salvation, no song of Zion there. The infant of her affections was often pressed to her bosom, and the bitter reflection indulged that perhaps she would never enjoy the pleasure of dedicating it to God in the ordinance of baptism.

Appeals for preaching were often made to father Harris, by friends who had emigrated beyond the Mississippi and Ohio rivers. The following was written by a pious lady (Mrs. Lindsey,) who removed from his neighborhood to Indiana (then a Territory,) in 1810:

"DEAR BROTHER: Great alarm prevails in this country both on account of the shaking of the earth and danger apprehended from Indians. The people have generally gone into forts.

"Shall we see you and brother Chapman this fall? We still remain at home and do not feel in much danger.

"The situation of the people here gives me great pain. We have had but one sermon since your visit to this country. One Sabbath after another comes, but all silent—the glad news of salvation not heard. I have great confidence that you and brother Chapman will do something for us at Presbytery. Tell your young preachers to come and preach the gospel in this destitute part of God's vineyard."

This letter is dated June 12, 1812. Under date of 2d September, 1819, sister Lindsey writes again as follows:

"DEAR BROTHER: What entreaties can I use to induce you to send more preachers to Indiana? The State is filling up, and thousands are destitute of preaching. It would be gratifying news, should it be consistent, for you to send back ——— to this part of the State."

The above, and other similar appeals, induced the church to appoint a day of fasting and prayer, for an increase of laborers in the great harvest field, and preachers generally were ordered to preach to their congregations on a call to the ministry. At the Fall session of the Logan Presbytery ensuing this exercise, the writer recollects distinctly that eleven joined as candidates for the ministry, himself among the number. Long will he remember the first evening of the meeting.— About twilight, the grove in which the church stood seemed to be vocal with groans and prayers from those who were about to offer themselves for the work of the ministry.

The next spring, the writer heard the subject of this memoir preach to the Presbytery, in session at Lebanon, Christian county, Ky. In portraying the moral condition of our country, especially the frontier, and great demand for preachers, he became so affected that he ceased to speak and fell in the pulpit, apparently giving utterance to the feelings of the prophet, when he exclaimed, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep, day and night, for the slain of the daughter of my people!" Several more young men became candidates for the ministry at this Presbytery, among whom was the late Rev. Joseph McDowell.

It having now become manifest that the Great Head of the Church was ready to furnish *the men*, the next question was how should *means* be raised. Our venerable father Harris, always ready for every good work, met this emergency by the formation of missionary societies, principally composed of females. The following is a part of a preamble to the constitution of one organised at Russellville, on the 6th of April, 1818:

"This day a number of ladies met in the town of Russellville, at the house of Mrs. E. Hunter, for the purpose of forming themselves into a Society to be denominated the Russellville Female Missionary Society. The meeting was opened by prayer, and an affectionate and appropriate address was delivered by the Rev. William Harris."

Father Harris was elected Secretary of the principal Board, and appointed travelling agent to promote the interests of the Society. Previous to his setting out on the duties of his agency, the certificate below was handed him by the Board:

"We certify that the bearer is a minister of the gospel, and a gentleman whose character entitles him to the special attention of mankind in general, and of christians in particular. He has been respectfully requested and authorized by the Board to receive donations for the Green River Female Missionary Society."

Several missionaries were immediately appointed, by the Logan Presbytery, to labor in the border settlements of Indiana, Illinois and

Missouri, among whom were the Rev. Robert D. Morrow and the late Rev. Alexander Chapman. Below is a letter of instruction from the deceased, as Secretary of the Board, to our lamented brother Chapman, previous to his setting out on a missionary tour to Illinois:

"**DEAR BROTHER:** The Missionary Board of the Cumberland Presbyterian Church have nominated and appointed you to labor as missionary in the State of Illinois. They advise that you preach as often as your health will permit—that you organise churches, ordain Elders, administer baptism, &c. Also, that you encourage the people to expect preaching from our denomination, so far as our missionary funds and claims elsewhere will permit.

"It is enjoined that you attend, in your administrations, to the simplicity of the gospel and cultivate feelings of friendship with other churches holding the radical doctrines of our holy religion. The Board also entreat you to endeavor to feel much of the spirit of your Divine Master."

The Rev. Robt. D. Morrow was sent to Missouri in 1819. The following address to the people of the Territory accompanied him. It was drawn up by the late Rev. Finis Ewing:

"*Dear Friends and Brethren:* The Missionary Board having been, for some time, deeply impressed with your comparative destitution of the word and ordinances of God's house, have appointed our beloved and faithful friend and brother, the Rev. Robt. D. Morrow, to spend several months among you, as missionary, to preach the gospel of peace and administer the holy ordinances of Baptism and the Lord's Supper. We trust that you will give him all that countenance and attention that his situation may require. If our funds were not so limited, we would gladly send you more than one missionary, and for a longer time than that for which brother Morrow has been appointed. But, as every cent collected for our Missionary Board is conscientiously applied, and will be applied to the purpose of sending missionaries to the frontier, we trust that you will at once see the necessity of making such contributions to brother Morrow as your circumstances will permit, especially as the first missionary ever employed by the Board has been sent to you. It would have been more pleasant to us not to have referred to this part of the subject, but the situation of our funds and desire to be more extensively useful, require it.

"Dear brethren, with much exertion, anxiety and prayer, the Board, under God, have succeeded in sending you a faithful and tried missionary. O! receive the word at his mouth, and receive *him* as a messenger from God. Suffer not the present opportunity to pass unimproved. Think of the thousands that are perishing for the lack of knowledge, and of the goodness of God in sending his word to *you*. Let his goodness subdue you and *his* love beget love in your hearts.—Take encouragement, from his present dispensation of grace, to wrestle with him for the outpouring of his spirit. Look for salvation for yourselves, your households and neighbors. Many prayers follow your missionary. Let many more hold up his hands in the field of

his labor. May God, our Saviour, bless you and yours, with the exceeding riches of his grace. Amen."

The minutes of the Board show that the Rev. William Harris was sent as a missionary to Indiana in the winter of 1820. The writer regrets that his journal is not before him, but he recollects distinctly the following sentence which it contained, and which was written by the deceased when exposed to the bleak winds of White river:

"A missionary in this country needs warm clothes, warm friends and a warm heart."

It may be proper here to remark that the efforts of the church at this time to supply the destitute, forms an epoch in her career of prosperity, as well as furnishes a standing illustration that the *WORKING* church is the *useful* and *growing* church. When the day of fasting and prayer for an increase of ministers, (to which allusion has been made,) was appointed, there was not an organized society of Cumberland Presbyterians north of the Ohio river nor west of the Mississippi. Indeed, the operations of the Logan Presbytery had not then extended across Green river, only a little upwards of twenty years ago.—now there are several Synods north of those rivers. "Whereunto we have already attained, let us walk by the same rule, let us mind the same things."

There is still a wide extended frontier presenting moral desolations sufficient to make an angel weep. Small churches organised, but wasting away, without pastors, without sacraments, and in the agonies of dissolution, lifting up their hands and imploring aid. And just beyond are the *expatriated* and down-trodden red men of the forest, who *ought* to be and *might* be converted to God.

But I have already transcended the limits intended. Our venerable father in Christ died on the 8th of July, 1845, in the seventy-third year of his age. His last moments were attended with that full assurance of his acceptance with God which removed the sting of death and imparted comfort to his numerous family and surviving friends amid the bereavement.

He had seventeen children, ninety-six grand children and six great grand children. Five of his own sons are preachers of the gospel, and two of his grand sons candidates for the ministry. May the father's zeal be perpetuated by the children! May his imperishable example still live in the recollection of his brethren in the ministry, stimulating them to that unreserved consecration of themselves to the cause of Christ which was seen in the long and useful life of father Harris.

IMPORT OF THE WORD PENALTY.

BROTHER BIRD: I propose for your readers, through the "Medium," by your indulgence, a few thoughts on the theological import of the word *Penalty*; and, I presume, a theological view will be, or ought to be, a scriptural one. Writing, however, for a theological Miscellany as I am, it cannot be expected that my *thoughts* be otherwise than briefly practical.

That the penalty of the Moral Law would be, and is, eternal punishment, we have every revealed and reasonable evidence to believe. But, that the doctrine is a scriptural one, that some will also enjoy eternal felicity, we are likewise able to discover. "By the disobedience of one (viz. Adam,) many were made sinners; even so, by the obedience of one (i. e. Christ,) shall many be made righteous." This passage not only sustains the above remark, but introduces sin and its penalty. Well, there are, in brief, different opinions in the *schools* about what the punishment due to Adam's sin and its consequences, should be termed. Old School Presbyterians will have it termed *penalty*—the Hopkinsians or New School will have it the same—Cumberland Presbyterians have it, the punishment due to sin, for the most part termed *the penalty*,—so with our Methodist brethren. All agree, however, that some sort of punishment will be, by Divine Justice, inflicted on the transgressor, and that that punishment will be *eternal*.—We have said above that we have every revealed and reasonable evidence to believe that the penalty of the moral law is eternal punishment;—so say the denominations enumerated above, when speaking of finite beings.

Now, it is evident that we all have sinned, and consequently have either to suffer the punishment or penalty in our own persons, or in the person of some other. With *this sin and this penalty* we have to do, whether we will or will not. We would make a few discriminating remarks, then, between or relative to the vicarious sufferings of Christ and those who suffer in person for their own demerits of rebellion.

We think this discrimination necessary, because, upon the principle *a posteriori* of the punishment of sin inflicted on man as employing eternal duration, we at the present day are disposed to measure out the vicarious sufferings of Him "who was made sin for us," viz. Christ. Once for all, we are ready to acknowledge ourselves an advocate for the *ransom paid*, or that Christ suffered the punishment—or, then, call it the penalty, if you please—due to sin for all who believe, time past, present and to come; and not only suffered for them that believe alone, (which is Old Schoolism,) but that he made an atonement for all mankind—he suffered and atoned for the sins of the whole world. We are not, however, attempting to write out a system,—this subject might well employ a volume,—but to give some *thoughts* in vindication, *in fact*, of the truth of Christ's suffering the penalty. For the present, see our views contained in the following: "Therefore, as by the offence of one (Adam,) judgment came upon all men to condemnation,

even so by the righteousness of one (Christ,) the free gift came upon all men unto justification of life:"—*unto justification*, or for that purpose; not either universal, or the special, elective, eternal justification. Man is a prisoner of hope. Now, the writer has been confronted, (and, no doubt, some of his other ministerial brethren too, in the same manner,) by the advocates of a certain mode of expression relative to the atonement, which seems (as they fancy,) to discard the difficulty (as they again fancy,) couched in the expression *Christ suffered the penalty of the law*. Their arguments are that the penalty is eternal death—that it is not yet suffered, as such, by any, even in hell—that they are reserved in chains of darkness, &c.—that it would not be wise in God to inflict the penalty on Christ and then on man again, if lost, &c., &c. That your readers may know to what denomination I refer, I would say, New School Presbyterians. [See Pearson's Analysis and the works of A. Barnes and others.] This body, when speaking thus, occupy precarious ground, for, if we are not mistaken, their Confession uses the word *penalty* relative to the atonement. However this may be, we think that they have taken up a notion that but badly comports with the Westminster Confession, and it is at least strange that they object to a full satisfaction of the demands of the law,* or say that Christ did not suffer its penalty when they admit its infinite holiness, upon the ground that its penalty is eternal pain, and that Christ, in a given time, could not suffer as much as the sin of the world demanded.

The discriminating remarks we proposed above to make, respecting vicarious and personal sufferings, may now, with propriety, be introduced. As it regards the essential principle or essence of the penalty, was it not spiritual death? If this be true, what then was this death but the desertion and wrath of God the Father? (See their own Conf.) And did not Christ suffer both these? "My God! My God! why hast thou forsaken me?" Strange that theologians, when speaking of man as suffering for sin, seem to have no hesitancy in the use of the word penalty, but when speaking of this *great propitiation*, appear tenacious of phraseology. Ah! but, says an objector, he (Christ,) did not descend into hell, and that is the place where the penalty must be endured. True enough, we reply, you say it must be endured in hell—then hell is the place where sinners *endure*, but you have not, nor cannot say hell is any part of the penalty—only the place in which it might be endured. Again, it is argued that Christ could not have suffered the penalty of the law because it is eternal. We answer, that if the utmost farthing were paid, that it would not matter whether in three hours or three thousand years. Whenever that which justice demanded was presented nothing more could be by justice required. Besides, if we discriminate between finite and infinite at all, the matter is soon at rest; for it will be at once seen that eternity of suffering arises not from any thing in the nature of the penalty, but from the finite

*They hold that Christ suffered for the sins of the world, but not as much as all the world would have done: he suffered much, but a governmental arrangement gave to this the merit.

condition and nature of the sufferer himself. It is, on the other hand, the altar that sanctifieth the gift,—thus, Christ's divine nature gave infinite merits to his sufferings. But where, asks another, is *remorse* and *despair*? We answer that remorse arises from the guilt being actual, (if remorse you must have as part of the penalty,) and despair from the sufferings being eternal.

Relative to the last objection, viz: that it would not be wise in God to inflict the penalty on Christ and then on man again, if lost, &c.—So we think, and moreover, we think it would be as bad as unwise, at least, to do injustice. Christ is God as well as man—he has a delegated power or authority,—God the Father appointed him according to the covenant to reign until he put every enemy under his feet, &c. Then, besides these considerations, should he pay the penalty—which we believe, without doubt, he did—would that release the debtors? Surely not, for Christ magnified the law—increased its claims on the subject. Christ, so to speak, paid the debt, yet held the claims; and, in this sense, the returning prodigal receives forgiveness from him.—In suffering the penalty, then, or paying the debt, Christ has the right to, and does offer salvation to all mankind. He laid down his life for the sheep, and did it willingly. “No man taketh my life from me: I have power to lay it down and I have power to take it again.” Well, then, Christ forgives all the debt—yes. This won't do for gospel with me, says our Hopkinsian friend, too much suffering lost! Well, if I believed as you profess to do, that is, that God is the author of sin, and consequently introduced all the misery of man, I would assuredly believe it not a very saving business, notwithstanding I could not see any great display of divine grace in it, for Christ to suffer the penalty due your sins and then either to forgive or condemn. But, on the plan of St. Paul to the Romans, that he (Christ,) had (see above,) removed the barrier occasioned by Adam, the *one sin*, by the *one righteousness*, and then offering to remove its consequences, through a belief of the truth on our part, and sanctification of the Spirit, I conceive it a very safe governmental arrangement, either as it regards the government or its subjects. Again, you, honest reader, believe that some will be saved,—if so, would it not take as perfect a set off, or plan or penalty to pay, to satisfy, to silence the moral law, which is infinite, in the case of some—nay, even one, as it would to save the thousands? Surely every one would, with his Bible before him, answer in the affirmative.

That Christ has paid the ransom, not by a fictitious set-off in law, but in reality, is to every one that which makes him his high Tower, his Rock of Defence, his Deliverer and his exceeding great Reward. I had designed showing a concord between the New School and others—that the difference was mainly, perhaps, in phraseology, but must desist for the present.

WALTER M. MCGILL.

SELECTIONS.

METAPHYSICS—MORAL AGENCY.—*What determines the will?* The question is absurd. *Will is, itself, a determination; it is an act of determination, and does need to be determined.* You may as well ask, *What determines the determination?* But, if by "what determines the will?" is meant, *What, or who is it that wills?* we answer, *Man wills; or, if you please, the rational soul wills or determines its own actions—or what it shall be, have, or do. Man, capable of different actions, determines, or wills, or chooses, which shall by him be performed.—The cause of a determination is the soul that determines. It is the province of rational souls to determine their own actions; or to choose or to will what their actions shall be. But, it may be asked, What causes the soul to will, or to determine, or to choose? This is asking what causes a cause to cause. If every cause must be caused to cause, there could be no first cause—which would be the same as no cause. That which is the cause of an action needs not to be caused to cause that action. The soul or man is the cause of the will, and does not need to be caused to cause it—for it has its resources in its own nature. The origin of an act is its source, and there inquiry as to its cause should terminate.*

In all inquiries about the will, *it is important to distinguish between what and why—a cause and a reason.* What? is related to a cause, and why? is related to a reason. A cause *originates*; a reason *persuades*; a cause may, *itself*, be persuaded by reason. What *originates*, and is a cause of action, *may have a reason* why it acts. The *influence* of reason *does not necessitate—is not a cause*, as it operates to the advantage or disadvantage of probationary beings.

President Edwards speaks of "the soul's being determined to exert such a volition—make such a choice." "*The soul's being determined.*" What can this mean, but the soul's having a determination, or the soul's having a will? And what can the whole mean, but the soul's having a will to exert such a volition, and to make such a choice? By which it seems that *prior* to choice, volition, or will, we must have a determination or will to exert choice, &c.; or, in other words, the soul must have a will *before* it has a will! Alas for inconsistency!—Let us *but consider that every act of will is itself a determining act*, and the inquiry, "What determines the will?" *will vanish*, and with it also many inconsistencies.

Is *liberty or freedom an attribute of will, choice or determination?*—I think not. Liberty is *not* in will, choice, or determination; but *in him* that performs these acts. Will is an effect, and not a cause.—Liberty belongs to the cause of the will, and not to the will itself.—Probationary man is free, and not his will. Liberty is predicable of agents, and not of their acts. Liberty is *not after, or in action*, but is *in the agent before action.* Before action, he is at liberty to act or not to act; but when he acts, *with the existence of the act*, liberty ceases.—Liberty remains in the cause *till it acts*, and then expires.

The act, then, having made sure of existence, there can no longer re-

main liberty to act. But *prior* to the act, and *till the time of* the act, liberty may remain. Voluntary action is no more free than involuntary action: there is *no kind of action* free. Freedom is not in actions, but in agents; and not agents after, or when they act, but before, and till the time of action. *When a man acts one way, he cannot, at the same time, act another way; but before, and till the time of action, he has liberty, and can act either way.* The power to act is expended in acting: after *one* act, power may remain to perform *a like* act, but not *the same* act. Man is free to will, (which is the kind of action *intended*;) but not free in willing. *Free will* is an *impropriety* of speech.—We should talk about *free agents*, and not about *free actions*. The whole controversy about the freedom of the will ought to be annihilated; and for it should be substituted the inquiry, *Is accountable man free to will?* Has he *before, and till he will*, liberty to will *either the right or the wrong?* Or, *Is he under absolute necessity to will and act as he does?* Bring the matter to *this issue*; and the truth will be the more easily discovered.

Farewell,

C.

[*Christian Advocate.*]

THE MINISTERS OF THIS AGE.—No preceding generation of ministers ever saw such a day as this! Such openings for usefulness; such calls to exertion; such multiplied and extensive fields whitening to harvest; such abundant and potent means for doing good to mankind. To live now, is a talent put into your hands for which you must give an account. Have you an ardor of piety; a tone of moral sentiment, a spirit of enterprise, corresponding with this day? If not, give yourself no rest till you in some good measure attain them all. If an ancient heathen rhetorician, in giving directions for the attainment of the "sublime," in writing, could say:—"Spare no labour to educate your soul to grandour, and to impregnate it with great and generous ideas;" much more may the same language be addressed to a candidate for the gospel ministry, in the present stage of the Church's progress. Take unceasing pains to get large views of ministerial furniture, ministerial duty and ministerial success. Strive to "educate your souls to grandeur" of conception, and grandeur of wishes, and hopes, and enterprise for the moral benefit of your fellow men. Aim high. Let no petty plans satisfy you, either as to acquirement or exertion. Every one of you, however humble his talents, if really disposed to make the most of what God has given him, might cause his influence to be felt to the ends of the earth.

[*Dr. Miller.*]

THEOLOGICAL SEMINARIES.—The Watchtower has this remark on Theological Seminaries:—

"In the matter of theological studies, we hold that the two systems of *seminary* and *private* instruction should be combined, so that the *theoretical* and *practical* may both be gained in just proportions; that

our young ministers may come upon the stage of action, knowing something of *men* and *things* as well as of *books*."

We add our verdict to this, with the suggestion that one of the three years be spent with a pastor in the study of *Theology*.—*N. E. Puritan*.

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**INTELLECTUAL FOOD.**—As the child that lives on unripe fruit craves more and more till the indulgence produces disease and death, so the mind which feeds on vicious aliment cries "Give, give," until it loses the relish for salutary thought and sinks in mental imbecility and crime. To this corrupting influence thousands of our youth are now exposed. Sue, Bulwer, Paul de Kock, Marryatt, and a legion of others have scarcely dried their ink ere their poisonous concoctions are in the American press, soon to be infused, with all their deadening adulterations, into the minds of America's young. Our sons and daughters are thus becoming victims to a corroding disease which is already eating away the vitality of their young intellects, and threatens fast to consume their immortal minds.

Novels, sent forth under every cloak, to secrete the vicious principles which they contain, fly over our land in its length and breadth.—They are found at every fireside, on every toilet, in the log cabin of the backwoods, in every drawing room of fashionable life, in the satchel of the school-boy, in the steamer's cabin and the rail-car, the closet of vice, and even in the study of virtue, yes, the private desk of the clergyman is, in some cases, not a stranger to them; and the staid matron allows the respectable character of the publisher to influence her mind to their perusal!

And is there no help? Can parents thus tamely look on and see disease invading the intellectual natures of their children? Are there no good books in the land, on which their immortal minds can feed? Must their intellects be pampered with such trash as floats continually from off those mammoth engines of the adversary of souls? Can the minds of your children become active, vigorous, pure; fitted to exert a useful influence upon society, to answer the high and noble purpose for which they were created, while fed upon such unsubstantial, unsatisfying, vicious and debasing matter as meets them under the garb of the "latest novel?" Books they *MUST* have, but not books of Fiction. No book, written to gratify a polluted imagination, to satisfy an inordinate love for money, to answer the selfish thirstings for ambition, renown, human applause, can do them aught but the greatest evil. Books that were written purely from a desire to do good, to benefit the race of man, to exalt his moral nature, to turn him from the paths of disobedience and vice, and bring him home to virtue and his God—such only can do your children good. Such only can build up their intellects, sweeten their tempers, purify their hearts, enlighten their understandings, make them an honor to their parents, ornaments to society, a benefit to the world!

The BIBLE should be the corner-stone of every library to which

your children have access. Upon that lay **GOOD BOOKS** which contain that solid, substantial food which the mind demands. Cut off from your children all communication with "Circulating Libraries"—those retail grog-shops of ruin. Cut them off from all acquaintance with the works of a vicious press. Burn up every sheet of Fiction within their reach, and give them standard, solid works of intellect—books which will teach them to think—"books which **ARE** books." Give them the works of minds which communed with things high and holy—minds which labored for a world's redemption—minds which reflected the image of their great Creator. Put such works into the hands of your children. Teach them to study them—to love them—to imbibe their sentiments and cherish their virtuous principles, and soon the sight or contact of fictitious and vicious writings will be to them loathsome and revolting. Such books are furnished to their hands by the American Tract Society. Put such intellectual food into the hands of your children, and their morals, their minds, their country, the world, the cause of their glorious Redeemer is, and shall be, ever safe; and America may boast that the intellect of her sons and daughters is the intellect of beings fitted for immortality!

It is through books chiefly that we can enjoy intercourse with superior minds; and it is in *good books* that good and great men talk to us, give us their most precious thoughts, and pour their own souls into ours. Though your child be excluded from the best company of man, through *good books* he enjoys the better company, the spiritual presence of exalted minds, through them he is enriched with practical wisdom, through them his mind may receive a cultivation which contact with mankind can never give. Nothing can supply the place or value of good books. They are cheering or soothing companions in solitude, sickness, sorrow or affliction. They place him on the platform of the world, fitted for its every duty and emergency. Human nature has no deceptions for him if he has fed his mind on good books.—Fortified with their principles, the shocks of life are powerless—death has no sting—the grave no victory.

W. R. B.

[*American Messenger.*]

## EDITORIAL,

### ESSAY ON THE WORD PENALTY.

This number of the Medium contains an Essay by Br. McGill on the import of the word Penalty. I am pleased with it, in the main. I do not propose a critical review of it now; I merely direct the writer's attention to what I conceive two or three errors in his metaphysics.

1. Particular terms are included in general ones; but a particular term does not contain a general term. It strikes me that the term Hopkinsian is no more applicable to New than Old School Presbyterians, since there are individuals among both called Hopkinsian Calvinists. But this is, perhaps, not sufficient to authorise one to denominate either Hopkinsians, as a whole.

2. The atonement is a question of fact, not a metaphysical element of a theory.—The wonderful and august transaction contains a part of the great mystery of godliness. We may not, therefore, expect fully to comprehend it, now that we know but in part. It is not to be viewed as a natural but moral cause. When treated as

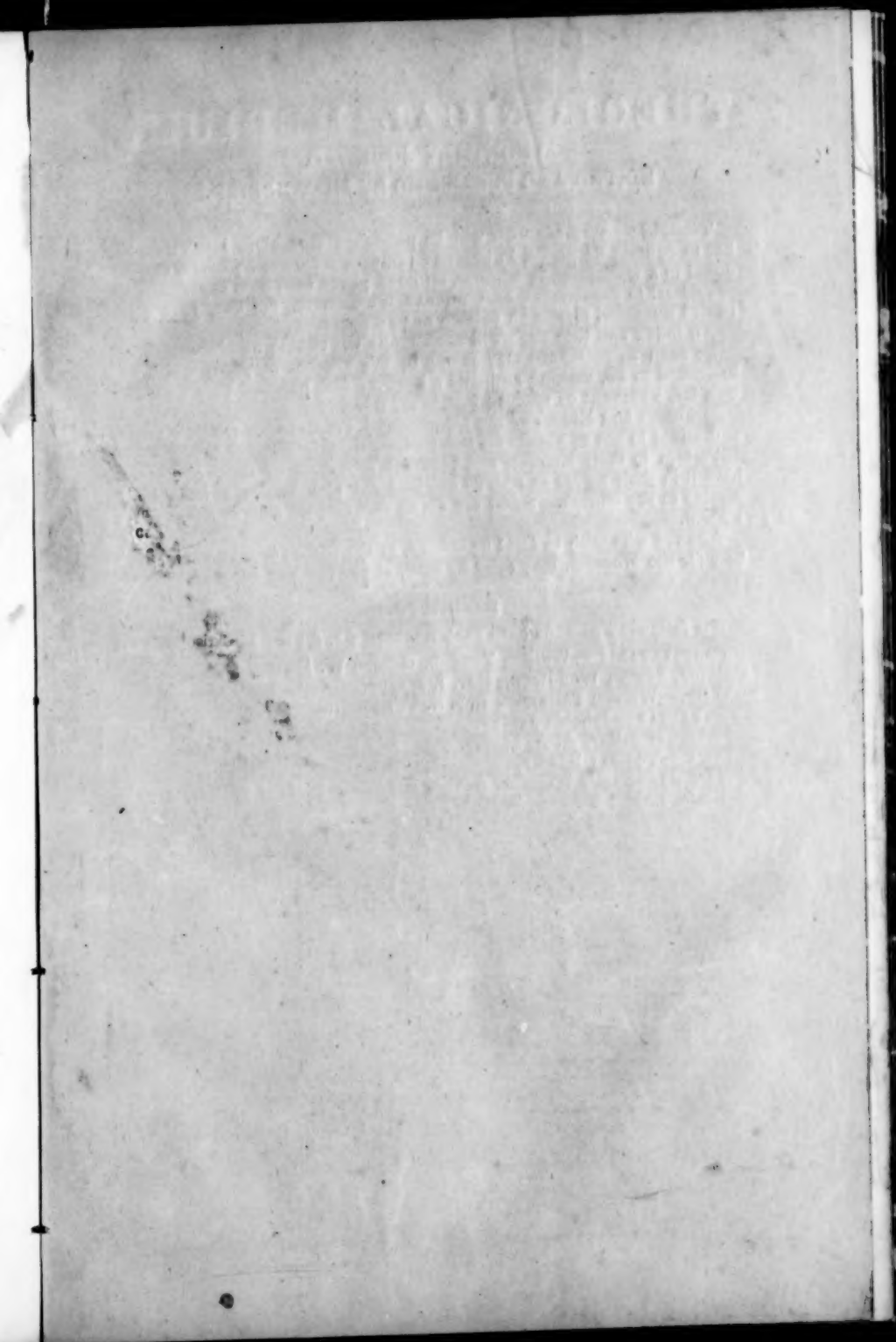
a metaphysical element, no metaphysicians free it from mystery and difficulty. In setting it forth as the literal payment of a debt: Bro. McGill is aware that when a creditor has been satisfied by the payment of the last dollar and cent, that the debtor is fully discharged. How, then, does he endeavor to avoid the doctrine that Christ has paid only the debt of certain persons embraced in a decree of election, or that of the Universalists, that he discharged the debt of all mankind, and thereby made their salvation as infallibly certain as it is that God is a just God and will not exact a double payment? Why, he says, the Son of God having paid the Father the debt of all mankind, by suffering the exact amount and kind of sufferings which they would have had to endure forever, that they are hence no longer debtors to the Father, but the Son. Here it may be asked, might they not as well have remained debtors to the Father? If it be said no, the Son can forgive them. What, forgive them without their paying the last farthing to him? Yes! Then, I ask, could not the Father just as easily have forgiven them? This transfer of obligation from the Father to the Son is merely speculative. I have not found the idea in the Scriptures.

In my opinion, it is better not to give prominence to these speculative questions—they are not raised in the Scriptures. In them, we have the simple matter of fact statement: And, in my view, it is decidedly the more excellent way to speak of the atonement as did the inspired penmen, without being curious to know more than what is written. In the Inspired Record it is plainly taught that Christ gave himself a ransom for all, offered a sacrifice for the salvation of mankind, without exception. 1 Tim. 2: 5, 6. "For there is one God, and one Mediator between God and man, man Christ Jesus: who gave himself a ransom for all, to be testified in due time." (In connection with this read Heb. 2: 9.) Our Lord Jesus Christ suffered death upon the cross for our redemption, and did, by that one oblation of himself, once offered, make a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole race of mankind. 1 John 2: 2: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." The word translated, *propitiation*, signifies a propitiatory covering, an allusion to the ark of God that covered the ark, in which the law was. In reference to which, the apostle calls our *propitiatory covering*, because he hides our sins, the transgression of the law, from his Father's sight. Christ's death has made God propitious to every man, made sin remissible and every man saveable; his death renders God willing to be reconciled unto all sinners; faith renders him actually reconciled. The reason why every man doth not obtain salvation is not because a sufficient atonement was not made for him, but the want of his believing acceptance; if he reject and refuse it, it is to his unutterable and inevitable condemnation.

In Isaiah, 53: 5, 6, it is written, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—And the Lord hath laid on him the iniquity of us all."—This is the one only way of salvation; all that are justified are justified by having their sins laid on Jesus Christ. Since the iniquity of us all was laid on him, there is, in him, a sufficiency of merit for the salvation of all, and a serious offer of that salvation made to all, which excludes none that do not exclude themselves.

We shall not fall under the curse of the law if we submit to the grace of the gospel. Our sins were laid upon Christ when he was made sin, a sin offering for us, and thus put himself into a capacity to save all who come unto God by him. By sin our race are become liable to ruin; Christ can save us, by bearing our sins and punishment of them; not the *idem*, the same that we should have suffered, but the *tantundem*, that which was more than equivalent for the maintaining of the honor of the holiness and justice of God in the government of the world. Through the vicarious and ample atonement made for all mankind, God has issued a universal act of Grace, offering pardon and eternal salvation to all.

If our Lord Jesus Christ had *done and suffered less*, not one of our fallen race could have been saved. More than he did and suffered was unnecessary that all might be saved. If all were saved, the merit of the atonement would be unexhausted.—Whether many or few perish in their sins, none of its merit is lost. For it is unto God a sweet savour of Christ, in them that are saved, and in them that perish. 2 Cor. 2: 15.



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A MONTHLY JOURNAL,  
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